

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah,
the Most Gracious, the Most Merciful*

© Maktaba Dar-us-Salam, 2013

King Fahd National Library Cataloging-in-Publication Data

Al Arifi, Muhammad

The essential pearls & gems of Ibn Taymiyyah

Muhammad Al Arifi - Riyadh, 2013

547 p : 14 X 21 cm

ISBN: 978-603-500-274-5

1-Ibn Taymiyyah, Ahmad ibn Abd Al-Halim, D. 724 H. 1- Title

227 dc 1435/1029

L.D. no. 1435/1029

ISBN: 978-603-500-274-5

CONTENTS

Publisher's Note

Translator's Foreword

Introduction

Shaykh al-Islam Ibn Taymiyyah -- A brief biography

Introduction

His lineage

His birth and childhood

His characteristics

Remembering Allah a great deal and asking for forgiveness
Comments on his forbearance

His status, and comments of the scholars concerning him

His shaykhs and students

His Books

Some of the trials and tribulations faced by Ibn Taymiyyah

His death

Selections from Bughyat al-Murtaad

1. Are there any guidelines on dream interpretation?

Selections from an-Nubuwwaat

2. Some say that the definition of a karaamah as that

which is not intended as a challenge to the disbelievers is not a good definition. But Khalid ibn al-Waleed ؓ challenged the disbelievers by drinking the poison, and the servant of the sorcerer challenged the king and his people.

Selections from Qaa'idah Jaleelah fi't-Tawassul wa'l-Waseelah

(Important Guidelines concerning Intercession)

3. Intercession may benefit the believers but not the *mushrikeen*, even if the *mushrik* loved the Prophet ؐ
4. Some examples of the *mushrikeen* affirming the Oneness of Allah's Lordship (*Tawheed ar-Ruboobiyyah*)
5. A brilliant discussion about the issue of asking of people
6. The correct view is that *naafil* prayers that are done for a reason may be offered at times when prayer is otherwise not allowed
7. The one who swears an oath by something that is sacred, such as the Ka'bah, the angels and the like, then breaks that oath does not have to offer expiation
8. Saying "I ask you by Allah," i.e., I ask you by your faith in Allah Who enjoins you to treat me with kindness
9. There is no intermediary between Allah ؐ and His creation except the Messengers during their lifetimes, and they are intermediaries in the sense of conveying the message only
10. The one who intercedes on behalf of another does not have to be obeyed in his intercession, even if he

is a great man, based on the *hadeeth* of Bareerah and Mugheeth (may Allah be pleased with them)

11. Seeking help from the shaykhs ("holy men") and the devils' toying with people by appearing in the form of the shaykh whose help they are seeking
12. Devilish powers vs. *karaamaat* ("miracles")

Selection from as-Safadiyyah

13. Refutation of those who denied the divine attributes in an attempt to avoid likening Allah to His creation or thinking of Him in physical terms; there are seven points to be noted
14. Five combinations among the Muslim philosophers
15. Definition of the essence; can it be separate from the attributes?
16. When the Messengers spoke of attributes that Allah does not possess or that are not befitting to Him, they spoke in brief and in general terms, and when they spoke of the attributes that He does possess, they spoke in detail.
17. Refuting those who say that the universe is eternal (and has no beginning) on seven counts
18. The sorcerer cannot turn an inanimate object into an animate being
19. The reality of magic is not mere psychic powers
20. Stories of interactions of the *jinn* with humans and their extraordinary feats
21. There is no female Prophet, according to scholarly consensus
22. Discussing the *hadeeth* that speaks of reason
23. Most nations acknowledge the existence of the angels and *jinn*



better than offering (*naafil*) prayers

Selections from al-Mustadrak 'ala Majmoo' Fataawa
Shaykh al-Islam Ahmad ibn Taymiyyah

66. The report which says that Imam Ahmad stopped eating bread in the house of his son Saalih when he became a judge is false
67. The *Sahabah* did not differ about any of the divine attributes mentioned in the Qur'an except the verse "the Shin shall be laid bare" [al-Qalam 68:42], because it is mentioned without any indication as to whom the shin belongs
68. The first innovation that appeared in Islam was that of the *Qadaris* and *Murji'ah*, then *Shi'ism*, until the matter went as far as pantheism and incarnation
69. The correct view concerning the children of the *mushrikeen* is that they will be tested on the Day of Resurrection
70. The *hadeeth* about 'Abd ar-Rahmaan ibn 'Awf entering Paradise crawling is false
71. Abu Bakr and 'Umar, let alone Moosa (as), are superior to al-Khadr
72. The one who achieves great deeds may be forgiven that which others may not be forgiven. Look at Moosa (as) who threw down the Tablets, pulled his brother Haroon's beard and put out the eye of the Angel of Death, yet despite that his Lord forgave him because of the great achievements he had made with Pharaoh and the Children of Israel, in contrast to Yoonus (as)

73. The expression "spiritual father" is valid, because birth is of two types, physical and spiritual

74. The *hadeeth* says, "When a slave commits a sin then says, 'O Allah, forgive me,'... 'Do what you wish, for I have forgiven you.'" But the one who repeatedly repents and sins on the basis of this *hadeeth* is mistaken on two counts

75. None of the versions of as-Salaah al-Ibraheemiyyah say "'ala Ibraheem wa 'ala Aali Ibraheem (and upon Ibraheem and the family of Ibraheem)"; rather what is narrated is " 'ala Ibraheem (upon Ibraheem)" and, in another report, " 'ala aali Ibraheem (and upon the family of Ibraheem)"

Selections from Mukhtasar Fataawa Ibn Taymiyyah By
Shaykh Badr ad-Deen Abu 'Abdillah Muhammad ibn 'Ali
al-Hanbali al-Ba'li

76. The ruling on one who says: Everyone interprets his religion as he likes and conducts his life accordingly
77. The correct view concerning 'Antarah and al-Battaal is that they really existed
78. Forgetting Qur'an is a sin
79. Rainbows
80. Graves are of three types
81. The view that Iblees was commanded to prostrate at Adam's grave is false
82. No one suggested that all of creation will cease to exist except some innovators among the People of the Book, and this idea is false
83. Writing "*Laa ilaaha ill-Allah*" on coins was

she may go back to him on the basis of their first marriage contract

161. Meaning of the Prophet's words, "... but Allah helped me against him and he submitted"

162. What matters with regard to virtue is the level of perfection they reached in the end, regardless of how imperfect they may have been in the beginning

163. Some of the *Sahabah* were closer (to the Prophet ﷺ) than others and they varied in status

Selections from Kitaab al-Istiqamah

164. A brilliant comment that reconciles between the texts that speak of the rights of the ruler and the prohibition on rebelling against him

165. The '*Aqeedah* (creed) that was written by Imam Harb ibn Ismaa'eel and its transmission from Imam Ahmad is not proven

166. Ibn Taymiyyah mentioned the idea of approaching and coming closer (an-Najm 53:8) and definitively attributed these actions to Allah ﷻ

167. Can we ask about Allah ﷻ by saying "Where"?

168. Saying *Insha Allah* (if Allah wills) with regard to whether one is a believer

169. Does the issue of taking appropriate measures contradict putting one's trust in Allah?

170. The issue of shaving the head other than in Hajj and 'Umrah

171. Discussion of the *hadeeth* which speaks of the Prophet ﷺ listening to the singing of two young girls

172. Comment and explanation of the mistakes of some of the scholars who permitted *mut'ah* (temporary marriage), singing or nabeedh

173. Brilliant words about singing and its effect on hearts and minds, and why it is called *ghina'*

174. The first issue that divided the *ummah* was the ruling on the Muslim evildoer

175. The *Qadaris* are of three types: Magian, *mushrik*, and *Ibleesi*

176. Three levels of remembering Allah ﷻ

177. Calling upon Allah (*du'a*) is of three types: obligatory, *mustahabb* and *haraam*

178. The issue of addressing Allah ﷻ in a tuneful manner

179. How the word *Sunnah* was used by the early generation - what does it include?

Ibn Taymiyyah was one of the greatest reformers (*raja'id*) in Islamic history. He emerged at a time of great turmoil in the Muslim world, when the *ummah* was in a state of decline, weak and divided, under attack from the east by the Tatars and from the west by the Crusaders.

Moreover, at that time *bid'ah* (innovation in religion) was rampant; heretical ideas had been introduced into the religion and had come to be regarded as part of it, as a result of the Muslims being influenced by Greek philosophy and the beliefs of other non-Muslim nations.

In addition to that, there was the "fifth column" which never stopped conspiring against Islam and the Muslims, seeking to sabotage Islamic beliefs and



Introduction

Praise be to Allah the Lord of the Worlds, and blessings and peace be upon the leader of those who will come with shining limbs (from the traces of *wudu'*) on the Day of Resurrection, our Prophet Muhammad, the Imam of the monotheists, the example for the followers, and upon all his family and Companions, and upon those who follow his path until the Day of Judgement.

To proceed:

I praise my Lord Who in every interval between Messengers caused there to remain people of knowledge who called to guidance those who went astray, bearing with patience any harm that came from them, bringing the spiritually dead back to life by means of the Book of Allah and causing the spiritually blind to see by means of the light of Allah. How many of the victims of Iblees did they revive,

how many of those who had gone astray did they guide. How good was their influence on people and how bad was the people's treatment of them. They protected the Book of Allah from the distortions of extremists, the misquotations of those who follow falsehood and the misinterpretation of the ignorant.⁽¹⁾

They are the heirs of the Prophets, the elite of the pious, those who stand up for the truth in word and deed, those who call people to Allah on the basis of guidance, sincerity and the way of the Siddeeqs. Allah mentioned them in His Book alongside the Prophets, Siddeeqs, martyrs and righteous, as He ﷻ says:

"And whoso obeys Allah and the Messenger (Muhammad SAW), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddeeqoon (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddeeq), the martyrs, and the righteous. And how excellent these companions are!"

[an-Nisa' 4:69]

- (1) These words are quoted from the introduction of Imam Ahmad to his book *ar-Radd 'ala az-Zanaadiqah wa'l-Jahamiyyah* (annotated by al-Fiqqi), which was quoted by Ibn Waddaah in his book *al-Bida'* (p. 32), *hadeeth* no. 3, attributed to 'Umar ibn al-Khattaab. Ibn Taymiyyah referred to this and attributed it to 'Umar, without confirming it as sound, when he said: Something similar to this was narrated from 'Umar. End quote. *Dar' at-Ta'aarud al-'Aql wa'n-Naql*, 1/19
- Ibn al-Qayyim also attributed it to Ibn Waddaah and said: These words were quoted by Imam Ahmad from 'Umar ibn al-Khattaab. End quote from *as-Sawaa'iq al-Mursalah*, 3/298



350 fatwas selected from Majma' Fataawa Ibn Taymiyyah (a compilation of the fatwas of Ibn Taymiyyah).

Finally, I give thanks to Allah, may He be exalted, and I praise Him as befits His Majesty and the blessings that He has bestowed upon me by enabling me to complete this work. This is a human effort from a person with a few good deeds to his credit, no human effort at all. Allah is to forgive me for my shortcomings and to accept my efforts and to reward me thereby; may He make this research a means of spreading the Salaf and a contribution to the promotion of the way of the Salaf and a refutation of the followers of innovation and magnificence; may He make it a means of spreading the 'aqidah (doctrine) of the Salaf and a refutation of the followers of innovation.

Shaykh al-Islam Ibn Taymiyyah a brief biography

Introduction

Talking about Shaykh al-Islam Ibn Taymiyyah and his life is somewhat difficult, not because of the scarcity of material, as there is an abundance of material that covers many angles, but because this abundance makes research and writing about it difficult.

Imam adh-Dhahabi⁽¹⁾ said, when speaking of Ibn

(1) His full name was Muhammad ibn Ahmad ibn 'Uthmaan ibn Qaymaaz ad-Dimashqi adh-Dhahabi, Shams ad-Deen Abu 'Abdillah, the hafiz, historian and great scholar of Turkman origin. He was born in 673 AH in Damascus, and died there in 748 AH. He travelled to many countries and lost his sight in 741 AH. He authored many books, almost one hundred and fifty, including *Tareekh al-Islam*, *Siyar A'laam an-Nubala'* and others.

See: *ad-Durar al-Kaaminah*, 2/87; *Tabaqaat ash-Shaafa'iyyah*, 6/94;

Taymiyyah:

"He is too great for my words to be able to describe him or for my pen to highlight how prominent he is. His life, his prominence in several disciplines, his trials and tribulations, and his journeys from one place to another would fill two large volumes."⁽¹⁾

Studies could be written on any aspect of his personality; researchers often hesitate about what to write and what to overlook. Hence the studies about his personality vary, and there have been many books, a great deal of research and many conferences and seminars devoted to studying various aspects of his character. The number of books and research papers on the life of Ibn Taymiyyah – both those that discussed him exclusively and those that include his biography along with those of other scholars – number more than one hundred and fifty.⁽²⁾

Hence I decided that because so much has been written about Ibn Taymiyyah, there was no need for a further lengthy study of his life, and I preferred to keep it short, limiting it to some of what has been said about his life and highlighting

al-A'laam, 2/315

- (1) *Al-'Uqood ad-Durriyyah*, p. 23-24; *ash-Shahaadah az-Zakiyyah*, p. 42-43
- (2) One of those who tried to make a comprehensive list of what has been written about Ibn Taymiyyah is Muhammad ibn Ibraheem ash-Shaybaani in his book *Awraaq Majmoo'ah min Hayaat Shaykh al-Islam Ibn Taymiyyah* (may Allah have mercy on him), where he mentions a number of books and research papers that deal with the character of Ibn Taymiyyah.

See: Dr. 'Abd ar-Rahmaan ibn 'Abd al-Jabbaar al-Faryuwaa'i, *Shaykh al-Islam Ibn Taymiyyah wa Juhooduhu fi'l-Hadeeth wa 'Uloomihi*, 1/225-270, where he lists ninety-five books that deal exclusively with the life of Ibn Taymiyyah, and more than one hundred and forty books of biographies and history that include his biography, as well as twenty studies written by the Orientalists. Some of the sources on the biography of Ibn Taymiyyah appear at the end of this book.

some of his characteristics.

His lineage

He is Shaykh al-Islam Taqi ad-Deen Abu'l-'Abbaas Ahmad ibn 'Abd al-Haleem ibn 'Abd as-Salaam ibn 'Abdillah ibn al-Khadir ibn Muhammad ibn al-Khadir ibn 'Ali ibn 'Abdillah ibn Taymiyyah an-Numayri al-Harraani ad-Dimashqi.⁽¹⁾

His birth and childhood

Ibn Taymiyyah was born on a Monday, the tenth or twelfth

- (1) There are some reports about the origins of the name Taymiyyah. It was said that his grandfather, Muhammad ibn al-Khadir, went for Hajj via the route of Tayma, where he saw a little girl, and when he returned he found that his wife had borne him a daughter, so he said, "O Taymiyyah, O Taymiyyah," meaning that she looked like the girl he had seen in Tayma, hence he (Ibn Taymiyyah) was given this nickname. And it was said that the mother of his grandfather Muhammad was called Taymiyyah, and she was a preacher, so he was named after her and was known by that name. There is no contradiction between the two reports because it is possible to reconcile between them. The girl who was named Taymiyyah was the grandmother from whom he [Ibn Taymiyyah] was descended, after she became famous for her knowledge and preaching. And it was said that Taymiyyah was the nickname of his great-grandfather.

An-Numayri refers to the tribe of Numayr – one of the Arab tribes – which is a clan of 'Aamir ibn Sa'sa'ah ibn Mu'aawiyah ibn Bakr ibn Hawaazin.

Harraani refers to the city of Harraan, which was a famous city in Mesopotamia, between the Tigris and Euphrates; it is now part of Turkey. At that time it was a centre of learning and was one of the important centres of ancient religions.

See: al-'Uqood ad-Durriyyah, p. 2; al-Waafi bi'l-Wafiyyaat, 7/15; Siyar A'laam an-Nubala', 22/289

of Rabee' al-Awwal 661 AH, in the city of Harraan, where he remained until he reached the age of seven years. Then his father took him and his siblings to Damascus, fleeing from the Tatars. They travelled at night, carrying their books on a handcart – because they had no mounts. The enemy almost caught up with them and the cart got stuck, but they beseeched Allah and sought His help, and they were saved and managed to escape. They reached Damascus in 667 AH.⁽¹⁾

Ibn Taymiyyah grew up in a scholarly environment, as his family was a family that had attained a high status of knowledge and virtue, and he grew up in a city that was renowned for knowledge and scholars. We may note that those who gave a biography of his family mentioned – especially when they were fleeing from the Tatars – that they carried their books on a handcart and did not bring any other belongings with them. This is indicative of the great importance that the family attached to books and confirms that they were a scholarly family.

Ibn Taymiyyah started his pursuit of knowledge from an early age and excelled. He attended study circles in which he listened to and studied the *Musnad* of Imam Ahmad ibn Hanbal several times, as well as the six major books and other books of *hadeeth*, and *al-Mu'jam al-Kabeer* by at-Tabaraani.

He studied *hadeeth*, reading and copying out texts, and he learned calligraphy and arithmetic in school. He also memorised the Qur'an and studied *fiqh*. He studied Arabic under Ibn 'Abd al-Qawiy⁽²⁾ and became proficient in it.

- (1) See: al-'Uqood ad-Durriyyah, p. 2-3; al-A'laam al-'Aliyyah, p. 21; al-Waafi bi'l-Wafiyyaat, 7/15; al-Bidaayah wa'n-Nihaayah, 13/241, 225, etc.

- (2) Muhammad ibn 'Abd al-Qawiy ibn Badraan al-Mirdaawi al-Maqdisi al-Hanbali, Shams ad-Deen Abu 'Abdillah, the *hadeeth* scholar and grammarian. He was born in 603 AH and died in 699

His books concerning such topics are many and well known, and his *fatwas* concerning them are innumerable.”⁽¹⁾

His shaykhs and students

The fact that Ibn Taymiyyah started seeking knowledge from an early age and he attended study circles and listened to the scholars led to him having a large number of shaykhs from whom he learned; the number his shaykhs was more than two hundred.

They include: his father ‘Abd al-Haleem,⁽²⁾ Abu’l-‘Abbaas Ahmad ibn ‘Abd ad-Daa’im,⁽³⁾ Sharaf ad-Deen Ahmad

people are worse in belief than the Jews and Christians in two ways: they say that the Lord became one with His slave whom He brought close to Him and chose him after they were not one, whereas these people say that the Lord has always been the slave and other creatures, and that He is nothing other than that. (The second is that) they limited that to those whom they venerate, such as Christ, whereas these people apply that even to dogs, pigs, dirt and garbage. If we think of the words of Allah ﷻ: “Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam” [al-Maa’idah 5:17], then how about those who say that Allah is the disbelievers, hypocrites, children, the insane, dirt, donkeys and everything else?!

See: *al-Fataawa*, 2/172-173; *al-Mawsoo’ah al-Muyassarah*, p. 45; *Mustalahaat as-Sufiyyah*, p. 9. We will discuss the belief in pantheism and Ibn Taymiyyah’s attitude towards it in detail in a separate section.

- (1) See: *ar-Radd al-Waafir*, p. 248; *ash-Shahaadah az-Zakiyyah*, p. 73
- (2) ‘Abd al-Haleem ibn ‘Abd as-Salaam ibn Taymiyyah, Shihaab ad-Deen. Ibn Katheer said: The one who gave *fatwas* for different schools of thought and was able to determine which opinion was correct. He was a man of great dignity and many virtues. He died in 685 AH.

See: *al-Bidaayah wa’n-Nihaayah*, 13/303; *al-Ibar*, 3/349; *Dhayl Tabaqaat al-Hanaabilah*, 2/310

- (3) Ahmad ibn ‘Abd ad-Daa’im ibn Ni’mah al-Mardasi, Zayn ad-

ibn Kamaal ad-Deen al-Maqdisi,⁽¹⁾ Abu’l-Faraj ‘Abd ar-Rahmaan ibn Sulaymaan al-Baghdaadi,⁽²⁾ ‘Afeef ad-Deen Abu Muhammad ‘Abd ar-Raheem al-‘Althi al-Baghdaadi,⁽³⁾ and others.

With regard to his students, it is difficult to list and know all of them, because he began teaching at a young age and continued to give lessons for forty years that were attended by huge numbers of people. His study circles were also held in many places, not just in one location. This is as far as his academic activities are concerned. As for his preaching and exhortations to the common folk, it is impossible to list everyone who attended.

One of his most prominent students was Ibn al-Qayyim (may Allah have mercy on him). Ibn Hajar said:

“If Shaykh Taqiyy ad-Deen (Ibn Taymiyyah) had

Deen Abu’l-‘Abbaas. He was born in 575 AH and died in 668 AH. He was a historian and a scholar of *hadeeth* and literature.

See: *al-Bidaayah wa’n-Nihaayah*, 13/257; *al-Ibar*, 5/288; *ad-Durar al-Kaaminah*, 1/144; *Shadharaat adh-Dhahab*, 5/325

- (1) Ahmad ibn Kamaal ad-Deen Ahmad ibn Ni’mah ibn Ahmad al-Maqdisi, Sharaf ad-Deen Abu’l-‘Abbaas, the khateeb of Damascus. He excelled in many disciplines and he used to boast: I am the one who granted permission to Ibn Taymiyyah to issue *fatwas*. He died in 622 AH.

See: *al-Bidaayah wa’n-Nihaayah*, 13/341; *al-Ibar*, 5/380

- (2) ‘Abd ar-Rahmaan ibn Sulaymaan ibn Sa’eed ibn al-Baghdaadi, Jamaal ad-Deen Abu’l-Faraj, the Imam, *faqeeh*, and brilliant scholar. He was born in 585 AH in Harraan, and died in 670 AH. See: *al-Ibar*, 3/321; *Shadharaat adh-Dhahab*, 5/332

- (3) ‘Abd ar-Raheem ibn Muhammad ibn Ahmad ibn Faaris al-‘Althi al-Baghdaadi, ‘Afeef ad-Deen Abu Muhammad. Adh-Dhahabi said: He had followers and companions who enjoined what is good and forbade what is evil. He taught *hadeeth* in both Baghdad and Damascus. He was born in 612 AH and died in 685 AH.

See: *Dhayl Tabaqaat al-Hanaabilah*, 2/315; *al-Ibar*, 3/359; *Shadharaat adh-Dhahab*, 5/391

Some of the trials and tribulations faced by Ibn Taymiyyah

Ibn Taymiyyah's life was full of trials and tests; there was no period of his life that was free of that. No sooner was he relieved of one trial but he was tested with another; no sooner did he come out of prison but he was sent back again. He spent most of his life in prison and he died in prison.

One of the main reasons for the trials with which he was tested was the path he followed throughout his life, following the *Sunnah*, adhering to it, promoting it and fighting and denouncing all that was contrary to it of customs, innovations and evils. This made many of the shaykhs who had different inclinations and ideas, and who were influenced by the innovations of the *ahl al-kalaam* and philosophers join forces against him, out of envy and in revenge for what they saw of his high status and how his ideas were well accepted and became popular, unlike their own, and because of what they claimed about his criticising their Imams and leaders, and other accusations of which he was innocent. All the accusations made against him and all the trials with which he was tested followed the same pattern: he was speaking the truth and was in the right, and his opponents were lying and were in the wrong. Hence there was no trial with which Ibn Taymiyyah was tested but he emerged victorious and because of it he became more popular and more beloved, and the truth and the *Sunnah* became clearer to the people than before. Hence we often find him pointing out that in the trials he went through there was a great deal of goodness.

The trials with which he was tested were many; I shall mention some of the most significant below.

His trial because of the Hamawi fatwa, in which he explained the beliefs of *Ahl as-Sunnah wa'l-Jamaa'ah* concerning the divine attributes. His opponents claimed that in this *fatwa* he mentioned ideas that would lead to the corruption of the beliefs of the common folk. As a result of that, there were debates between him and his opponents, in which they ended up admitting that Ibn Taymiyyah was right.

His trial as a result of what he wrote in *al-Waasitiyyah*. Ibn Taymiyyah was accused of holding corrupt beliefs, and seminars and debates were held to question him about his beliefs. These debates ended up proving his innocence and he was restored to his post.

His trial in Egypt: As his opponents could not harm him through these trials, they reported him to the sultan of Egypt as an innovator. He was summoned to Egypt and was questioned in a hearing in which the judge himself was his opponent, namely the Qadi Ibn Makhloof al-Maaliki.⁽¹⁾ Ibn Taymiyyah objected to the fact that the judge was his opponent; this angered the judge and he put Ibn Taymiyyah in prison, where he remained for eighteen months, then he was released and the people rejoiced, and he then focused on teaching and issuing *fatwas*.

His trial with the Sufis: When Ibn Taymiyyah came out of prison, he remained in Egypt to teach and issue *fatwas*.

(1) 'Ali ibn Makhloof ibn Naahid ibn Muslim ibn Mun'im ibn Khalaf an-Nuwayri al-Maaliki. He was born in 634 AH and died in Jumaada al-Aakhirah 718 AH.

See: *al-Bidaayah wa'n-Nihaayah*, 14/90; *al-Durar al-Kaaminah*, 3/202

Selections from al-Jawaab as-Saheeh liman baddala Deen al-Maseeh

48. The miracles of the Prophet ﷺ are of two types; three categories of tangible miracles and six categories of intangible miracles

Ibn Taymiyyah said in the margin of the book:

(1/399)

The miracles of the Prophet ﷺ are of two types:

-1- Tangible miracles, which fall into three categories:

- (i) Those which were not part of his essence; these are the miracles which Allah caused to happen at his hands.
- (ii) Those that were part of his essence, such as the Seal of Prophethood between his shoulders, and what was seen of his physical attributes and appearance that pointed to his Prophethood.

- (iii) Those that were part of his character, such as his honesty, trustworthiness, courage and so on.

-2-

Intangible miracles, which fall into six categories:

- (i) That he came from a tribe that was not scholarly and he did not travel anywhere except twice to Syria. As that was the case, no accusation could be made that he made the claim of Prophethood of his own accord.
- (ii) He spent the first forty years of his life with no involvement in such issues, although youth is the age of ambition and drive for matters of this nature.
- (iii) He went through a great deal of trouble and hardship in order to convey the message.
- (iv) His *du'as* were answered; he never asked Allah for anything but He answered his prayer.
- (v) His coming was foretold in the previous Books; many of these texts are still extant.
- (vi) He spoke of the unseen in a manner that proved that he was a Prophet from Allah, otherwise who could have told him about that?

49. Shirk is prevalent among the Christians and arrogance is prevalent among the Jews

(3/67)

This God whom Muhammad ﷺ and his *ummah* worship is not the same as the god of the *mushrikeen* whom they worship. Even though He is the One Who deserves to be worshipped, they associate others with Him in worship and they describe Him in ways that have nothing to do with Him.



Selections from Bayaan Talbees al-Jahamiyyah fi Ta'sees Bida'ihim al-Kalaamiyyah

58. The issue of seeing Allah ﷻ in a dream

(1/72)

Although the word "seeing" in principle means to see with one's own eyes, sometimes it is not to be taken literally, as in other verses in which Allah says:

"Is he, then, to whom the evil of his deeds made fairseeming, so that he considers [lit. sees] it as good (equal to one who is rightly guided)?"

[Faatir 35:8]

and

"They (the believers) saw them (the disbelievers) with their own eyes twice their number"

[Aal 'Imraan 3:13]

Imagination may be applicable to something real in one way and not in another, so this imagination may be true in some ways even if it is not identical to the thing in reality. An example of that is what people see in their dreams. A person may see in reality things that are similar to what he sees in his dreams, because he sees images and actions and he hears words, which are references to real things, as Yoosuf saw the stars and the sun and moon prostrating to him. There is no doubt that these were images in his mind but what they really signified was the prostration of his parents and brothers, as Allah tells us that he said:

"O my father! This is the interpretation of my dream aforetime! My Lord has made it come true."

[Yoosuf 12:100]

The same may be said of the king's dream that was interpreted by Yoosuf, in which he saw the ears of corn and the cows; that was an image that he saw in his mind, but what it really signified, as it was interpreted, was abundance and drought.

Envisaging things in dreams is true in some ways, in the sense that it has a correct interpretation that is appropriate to what is seen of images and is similar to it in some ways. Dream interpretation is based on analogy, similarity and making connections, but the one who believes that what he thinks or sees of dreams is absolutely identical to reality and that the things that he sees in his dreams are exactly as they



Selections from

al-Mustadrak 'ala Majmoo'

Fataawa Shaykh al-Islam

Ahmad ibn Taymiyyah

66. The report which says that Imam Ahmad¹ stopped eating bread in the house of his son Saalih when he became a judge is false

(1/24)

They fabricated stories about Imam Ahmad ibn Hanbal concerning his level of adherence to the *Sunnah* and piety. And he mentioned this report, which says that he refused to eat bread from the house of his son Saalih when he was appointed as a judge.

67. The Sahabah did not differ about any of the

divine attributes mentioned in the Qur'an except the verse "the Shin shall be laid bare" [al-Qalam 68:42], because it is mentioned without any indication as to whom the shin belongs

(1/71)

It was narrated that Ibn 'Abbaas said concerning the verse "**(Remember) the Day when the Shins shall be laid bare.**" [al-Qalam 68:42]: (It is a metaphor) for hardship.⁽¹⁾ It is proven in *as-Saheehayn* from Abu Sa'eed, in his lengthy *hadeeth* in which it says that Allah will show Himself to His slaves on the Day of Resurrection:

"He will conceal Himself then show Himself; He will lay bare His Shin and they will gaze upon Him."⁽²⁾

But in the verse in the Qur'an, the word "Shin" does not appear with any possessive pronoun, hence there was a difference of scholarly opinion as to whether this is one of the divine attributes or not.

I do not know of any difference of opinion among the *Sahabah* concerning anything that is regarded as one of the divine attributes mentioned in the Qur'an apart from this verse, because there is no mention of any possessive pronoun in it. Those who regard it as one of the divine attributes say that it is similar to the verses in which Allah ﷻ says:

"To one whom I have created with Both My Hands."

[*Saad* 28:75],

(1) Narrated by Ibn Jareer in *Jaami' al-Bayaan*, 23/554

(2) Narrated by al-Bukhari in *Kitaab at-Tawheed*; Muslim, *Kitaab al-Eemaan*

Selections from

as-Saarim al-Maslool

'ala Shaatim ar-Rasool

by: Shaykh al-Islam Taqiyy ad-Deen

al-'Abbaas Ahmad ibn 'Abd al-

Haleem ibn Taymiyyah

113. Ibn Taymiyyah's opinion of al-Waaqidi

(2/155)

What al-Waaqidi⁽¹⁾ narrated from his shaykhs explains that idea and supports it, even though what al-Waaqidi narrates is not valid as proof if he is the only one who narrates it. But there is no doubt that he has deep knowledge of *al-maghaazi* (the military campaigns of the Prophet ﷺ)

- (1) Al-Waaqidi is the author of *al-Maghaazi fi's-Seerah*. His full name is Abu 'Abdillah Muhammad ibn 'Umar ibn Waaqid al-Waaqidi al-Madani, one of the prominent scholars and the *qaadi* (judge) of Iraq. He studied under Ibn 'Ajaan al-Qurashi, Ibn Jurayh, Maalik and others, and Ibn Sa'd, Ahmad ibn Mansoor ar-Ramaadi and others studied under him. He had knowledge of the maghaazi, biography, conquests and turmoils. Ibraheem al-Harbi said: He is trustworthy, but the leading scholars of *hadeeth* regarded him as less than that according to the standards of *hadeeth*. He died in 207 AH.

See; *Siyar A'laam an-Nubala'* by adh-Dhahabi, 9/454

and is well acquainted with many of its details. We have not narrated anything from him except that which is also narrated by others.

114. Allah ﷻ will punish the one who reviles the Messenger of Allah ﷺ in this world before the Hereafter

(2/231-234)

When another scribe (of the Prophet ﷺ) fabricated something similar, Allah destroyed him and punished him in an extraordinary manner so that his lies would become clear to everyone, because such an incident could create doubt and confusion in the minds of people with weak faith by suggesting that the Prophet's scribe was the most knowledgeable of people about his hidden affairs and what he really is, and this scribe said what he said (about the Prophet ﷺ). As a sign of support to His Messenger, Allah showed a sign in that man to prove that he was a fabricator.

Al-Bukhari narrated in his *Saheeh* from 'Abd al-'Azeez ibn Suhayb that Anas said: (the scribe referred to above) was a Christian, then he became Muslim and learned al-Baqarah and Aal 'Imraan, and he used to write for the Prophet ﷺ. Then he went back to Christianity and he used to say: Muhammad does not know anything but what I wrote for him. Allah caused him to die and they buried him, but the next morning they found that the earth had ejected him. They said: This is the doing of Muhammad and his Companions; they dug him up and left him on the ground. So they dug a grave for him, making it as deep as they could, but the next morning they found that the earth had ejected him. Then they realised



Selections from

Kitaab al-Istiqqaamah

164. A brilliant comment that reconciles between the texts that speak of the rights of the ruler and the prohibition on rebelling against him

(1/32-37)

One of the general guidelines concerning this issue is: the mere fact that there may be some wrongdoing on the part of a ruler or a group of Muslims does not make it a must to fight them; in fact it does not make that permissible. Rather the guidelines set out by the texts indicate that in the event of there being an unjust ruler, the people are enjoined to be patient in bearing his injustice, oppression and wrongdoing, and they should not fight him, as the Prophet ﷺ instructed in more than one *hadeeth*. There is no permission to ward off injustice by fighting in all cases; rather it is forbidden if standing up to it by violent means will lead to internal conflict (*fitnah*), and what is enjoined is to be patient.

With regard to the verse, **“but if one of them transgresses against the other, then fight you (all) against the one that transgresses.”** [al-Hujuraat 49:9], Allah ﷻ has explained what is meant, but some people misinterpret the verse. Allah ﷻ says:

“And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them transgresses against the other, then fight you (all) against the one that transgresses till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable.”

[al-Hujuraat 49:9]

Allah did not give permission in the first place to take part in fighting amongst the believers, but if it happens they should reconcile between them. Fighting (amongst the believers) is a cause of turmoil (*fitnah*), but one of the two groups may be closer to the truth, in which case Allah has enjoined reconciliation.

This is what the Prophet ﷺ did when there was fighting between two tribes of Banu ‘Amr. He went out to reconcile between them and he said to Bilaal: *“When the time for prayer comes, let Abu Bakr go forward (to lead the prayer).”*⁽¹⁾

Then Allah ﷻ says: **“Then fight you (all) against the one that which transgresses till it complies with the Command of Allah.”** [al-Hujuraat 49:9]. This is after they have begun to fight amongst themselves. If the Muslim community tries to bring about reconciliation on the basis of fairness, but one of the groups does not accept this fairness and transgresses,

(1) Narrated by al-Bukhaari, Kitaab al-Ahkaam

